

b. Pure religion is not empty formality; Hos. 6: 6. Jno. 1: 27.

c. We shall reap as we sow, but with a vengeance. Hos. 8: 7. Gal. 6: 7.

d. Repentance wins God's favor. Hos. 6: 1-3.

e. God's love is shown even in our chastisements for sin. Hos. 14: 1-4.

f. Hosea solved the divorce problem.

No one is ever tried with a mate worse than his, yet he was true to his vows and ultimately won her. (Read first three chapters on this point.)

J. L. GILLIN.

### THE SPIRITUAL LIFE

The truth that men may have the conscious indwelling, guidance, comfort and power of the Holy Spirit, is clearly taught in the Word of God. How large a truth it is, how much it means for the individual and for the progress of the race in all that is best, we do not realize—perhaps can not fully understand. We know that it means that God has not left men to themselves, nor the race to work out its destiny without his presence and incessant activity for its highest good. It means the divine in union and communion with the human; divine wisdom for the ignorant, divine comfort for the sorrowing, divine power for the weak. It is not an "enthusiastic doctrine." Why should it be thought a thing incredible that God the Father is present with his immortal child, to abide with him forever in the person of his Spirit? It is only what we might expect the loving Father to do for his offspring, created in his image, to whom as a penitent, self-surrendered, believing child, that image has been restored by "the washing of regeneration and the renewing of the Holy Ghost." Born of the Spirit, he has the life of the Spirit, is controlled and used by the Spirit, and so has the power of the Spirit to strengthen him with might in the inner man for all holy living and working.

The spiritual life is a life, not merely an inward experience. It is something lived, acted out, manifested among men in example and in strenuous exertions to make the world better. The work of grace in the soul is for the sake of its objective results in conduct. The bitter fountain is cleansed in order that the waters flowing from it may be sweet. The spiritual life is not limited to devotional attitudes and religious services. If it could only be lived at stated periods of worship it would be a thing apart from the daily of busy, burdened men and women. But it is to be lived in the midst of the world's work, in every situation, in every storm and stress where the strain is severest, for there is the sphere for which it was meant, the theater for its action. Time was when men thought they must retire from the world in order to live the spiritual life. The tenacity of this nation is still seen in the prevailing idea that some duties are sacred and others secular; and in the prevailing doubt whether it is practicable to be a true Christian in business, on change, in civic life, in

politics; and so, many try to divorce their religion from their "secular" life—a practical confession that neither is what it ought to be. The mistake is in regarding duties which are sacred and holy as secular and worldly in such a sense as to be inconsistent with the spiritual life. What is more sacred than the toil of the poor, or the exertions of men in any honest calling to provide things needful, support their families, meet their obligations as citizens of the world? It is as clearly the divine will that men should do the world's work as that they should lead the spiritual life. The two can not, therefore, be in conflict. "Fervent in spirit, serving the Lord," is coupled with "not slothful in business." Providing always that the business is righteous, men may be as conscious of the Spirit's presence and help doing it, as in their acts of devotion.

Perhaps we need to broaden our conceptions of the sphere and modes of the Spirit's work. To him, since the ascension of Christ, has been committed the whole divine work of man's redemption from sin and the limitations it has imposed upon the human mind. He has a part in everything that is for the benefit of man—the great inventions, sciences, arts—whatever helps the progress of the race to its best possible estate. The spiritual life may, therefore, include and use everything that God has inspired human genius to produce for man.

The spiritual life is pervaded, informed, guided by the Spirit. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you." "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." The Spirit always acts through the truth. Error and fanaticism come from ignorance of, or departure from the truth, and from depending upon inward voices, impressions, dreams, visions. Only as we learn and honor the truth by obeying and using it, can the Spirit teach and use us, and become the controlling force in our lives. And as we yield ourselves to the guidance of the Spirit, to be used by him for the good of men, we are clothed with his power and enabled to use it to reach and help men. To do this requires a clean life, purity of habit, conduct, purpose. If we have any habits, plans, purposes, which the Spirit does not choose for us, we must renounce them, or lose the ineffable blessing of his comfort, guidance and strength. If we will not let the Spirit use us as fit instruments for his work, we can not have his presence and help.

This may seem rudimentary, but in it lies the secret of barren, useless, comfortless lives, or of fruitful, blessed living for God and humanity. The endowment of the Spirit's power comes only with the complete surrender of self to be and do all that God requires. We think of this as involving severe spiritual surgery and pain; but the pain is mainly in anticipation. In the crucial instant when the will yields, come divine comfort, joy, and the peace of God which pass-

eth all understanding. It may, often does, mean a life of sacrifice and toil without worldly reward; but think of the infinite compensations! To every obedient soul, God says, as to Moses: "My presence shall go with thee, and I will give thee rest."—*Pittsburg Christian Advocate.*

## The Mission Field

### MISSIONARY READING CIRCLE

#### COURSE OF READING

First Year	Cloth	Paper
1. Crisis of Missions—(Pierson.)	\$1 06	29
2. Armenian Ampitheater.		09
3. Do Not Say.		09
4. Our Country.	51	25
5. Life of Sammy Morris.		10
6. Choice Extracts—(Meyer.)		05
		87

The books, together with other literature, such as circulars giving full particulars how and why to organize and read, description of books, etc., can be had by addressing Rev. C. F. Yoder, Warsaw, Ind. Circles should be organized in every congregation.

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### WASHINGTON, D. C.

"All is quiet along the Potomac tonight." After the intense excitement of the first sign of impending war there is at least a partial lull in war talk which has brought a faint hope to trembling hearts that there may yet be a peaceful ending to the present trouble with Spain; but the opinion of our statesmen is that it will be something more than "rumors of war." It is amazing to see how eager men are to take up arms and serve their country tho it be at the cost of life itself. This is still more surprising when we consider that we as Christian soldiers are so much slower in thus forgetting self in the interest of the far greater cause we represent. Is it because we haven't on the whole armor of God that we hesitate to go forward into the thickest of the fray where the situation calls for sacrifice, even the sacrifice of life? "Whosoever will lose his life for my sake, the same shall save it."

Our S. S. C. E. had a very profitable meeting last Friday evening, adding to its list three new members. For some time our society has been threatened with the odious disease of lukewarmness, but at our last meeting we had with us Mr. Myers of this city, who offered a remedy in the form of a liberal donation of Ger-American Herb Compound which can easily be turned into ready profit.

As secretary, our society requests me to